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Review.

A Sermon on the manner of forming and conducting Bible Classes: Delivered at the Chapel of the Theological Seminary, Andover (Mass.) March 12th, 1826: By J. EDWARDS, Pastor of the South Church in Andover. Published by request of the students, by Flagg & Gould.

If the Lord himself were to speak to us in an audible voice, as he once spake at Sinai; who is there that would not feel himself constrained to listen and to tremble. No one, under such circumstances, would dare to cavil or to treat the message with indifference. Every one would hear as for his life. The message would excite the most heart-stirring anxiety; and it would afterwards be made the subject of continual conversation, and reflection, and would call forth the most earnest and agonizing inquiry.

But how would such a message differ from the word of God which has come to us in the Bible? God did appear and speak audibly to many of the ancient saints. He spake in thunders at Sinai. He spake in the still small voice at Horeb. He spake in dreams and in visions of the night by his prophets; showing by miracles that the voice was his. He spake in the person of the true Messiah: and through the apostles showing mighty "signs and wonders by the power of the spirit of God." He has spoken in later times, too, in the preservation of his people and his word; and by the repeated fulfilment of the prophesies which are recorded in the Scriptures. All these messages with the whole accumulated mass of testimony, however, come down to us as the word of God which we are commanded to hear and obey: and yet the great mass of nominal Christians, with the word thus brought nigh them, even at the doors, will refuse to listen to it, or to read it with any serious interest. Even among the professed friends of religion, these messages are habitually slighted. The Bible is often read in a hurried and careless manner: it is read without reference to its true meaning and importance; and not unfrequently is it treated like a senseless tale, or a superannuated calendar.

This glaring inconsistency is often pressed upon the conscience: but for the most part, it is not removed. The numbers who read the Bible carefully and methodically are very few; and of these, again, there are some who never feed upon it; and who are totally destitute of spiritual perception. And is there not awful criminality in such a state of things? Depraved as mankind are, they doubtless would all listen if spoken to, from the clouds of heaven: and yet the language of the messages of Inspiration embraces even this, as well as other methods of communication. Abraham, Moses, the Shepherds at the Nativity, and Saul of Tarsus, were spoken to precisely in this manner, and the circumstances are all on record. God requires that his word be received with the same conviction of its reality and importance, as if we ourselves had been miraculously called upon by name, to listen to it; and to this end he has multiplied proofs and arguments and motives, till heaven itself, as it should seem, could add no more.

Now it is common to charge all this listlessness to the account of total depravity; and then to plead that nothing can be done towards counteracting it. The charge is just: but the plea is perfectly nugatory.—All sin proceeds from the depravity of our nature, but there is such a thing as restraining grace: and this is conveyed through the application of means. The child who is always permitted to read his Bible in a careless and hurried manner, forms at length, a confirmed habit of inattention, which, unless Sovereign Grace interfere, will be seen to abide by him, in after life; whereas on the other hand—the child who is induced to read it with attention, to inquire into its meaning, to answer questions respecting it, to treasure up portions of it in his memory; and to apply it to his understanding and to his conscience—such a child is forming a habit which he will seldom be found to lose in after years. The Scripture maxim "Train up a child in the way he should go; and when he is old he will not depart from it," applies here in all its force. A child thus trained will differ from all other children in reading the Scriptures. However they may trifle with them, he cannot; for he knows something of their importance, and has learned in some measure to regard them as the word of Life.

The commencement of this precise system of instruction is seen in the operation of Sunday Schools. Children here are learnt to study as well as to read the Scriptures; and their exercises are accompanied with suitable instruction and admonition. But the difficulty is, that this process of instruction is too soon relinquished. Before the child has fully formed the desired habit, he will have out-grown the generality of Sunday scholars, and have taken his leave of the institution. Now just at this point of his departure, the system of biblical instruction as presented in Bible class associations sets in. The period of the pupil's departure from the one institution, is immediately followed by that of his admission into the other institution; and, in this point of view the influence of bible classes becomes immensely important. Bible class associations are intimately connected with Sunday Schools. They form a continution of the same system of instruction; and should always be instituted with special reference to this circumstance.

This, however, we believe is not very generally the case. Bible class associations have a later origin than Sunday Schools; and though their utility is beginning to be extensively acknowledged; the best method of conducting them is not generally understood. To supply this want of information is the object of the sermon before us. The speaker was addressing himself exclusively to those who were preparing to enter the ministry, and would soon need to put the system he was about to describe, into operation. Taking for his text the well known passage "Search the Scriptures:" he brings his hearers immediately into the scene of their future operations. He takes it for granted that every faithful minister, though pressed with business as he must be, will take a deep interest in biblical instruction; and not shrink from the additional labour of establishing and conducting a Bible class. He first details some of the preliminary steps, such as addressing the congregation at large on the authenticity, character and importance of the Scriptures; and the advantages which every class of people, the aged and middle aged, as well as the young, might derive from studying them systematically: And this done, he brings his hearers immediately before a congregation assembled for the purpose of forming a Bible class, and makes them spectators of the proceedings. Here we shall permit the author to speak for himself.

IV. *Manner of conducting the exercises.*

Let the youngest sit the nearest to the minister, and the others farther back, as much as is convenient according to age; and let them always take the same seat, that the minister may address them in rotation, and know that none are passed by.—After imploring the divine guidance, let the first read a verse. If he does not read it rightly, as to pronunciation, emphasis, tones, cadence, &c. let the minister read it over after him, and by a proper manner of reading it, show him, if possible, its meaning To ascertain whether he understands it, and the instruction which he ought to receive from it, ask him the meaning of the several parts of the verse. If he cannot answer, after waiting long enough just to fix his mind on the point, let the minister answer; letting them know, that he does not ask questions expecting that they will be able to answer all; but that one important object in asking them, is to awaken attention, and fix the mind distinctly on the question to be answered, that the truth conveyed by the answer may be more clearly apprehended, make a stronger impression, and be longer remembered. After exhibiting the truths, which God reveals in that verse, show the manner in which the same truths are revealed in other parts of Scripture, by quoting from memory the passages in which they are found. Then point out distinctly, in few words, the effects which these truths ought to have upon the heart and life; and lead each one, as in the presence of God, to ask himself whether they do have these effects on him.

If for instance the passage read be the 21st verse of the seventh chapter of Matthew, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven;" the minister may ask such questions as the following, viz.

What is it for men to call Christ, *Lord, Lord?*

It is to profess to be his disciples.

What is meant in this place by *the kingdom of heaven?*

Heaven itself.

What does Christ say that men must do, in order to enter into heaven?

The will of God.

What is that will?

That men believe on his Son, love his character, and obey his commands.

What is it to believe on the Son of God?

It is to have such confidence in him as to feel that what he says is true, and to treat it as true.

Is this the duty of all who have come to years of understanding, and have the Bible?

It is.

Why?

Because Christ is worthy such confidence, and God commands men to exercise it.

What effect will such confidence in Christ have upon a man?

It will lead him to forsake his sins, trust in Christ for eternal life, to believe the Bible, and to make it his highest object in all things to obey it.

How long will such a man continue this course?

To the end of life.

Where will he go when he dies?

To heaven.

What will become of those who at death have not done the will of God?

They will go away into eternal punishment. This should lead each one of you to inquire, Am I doing the will of God? and to feel that if you are not, you are not going toward heaven, but toward hell. Every day carries you nearer; and as life is uncertain, no one can, in the morning, be sure that he shall not, before night, arrive there. And at night, when without doing the will of God he retires to rest, he cannot be sure but that before morning he shall awake in hell. It is, therefore, exceedingly important that each one should make it his highest object to learn the will of God, and without delay to do it; for he that doeth the will of God, abideth forever.

The particular questions, however, which shall be asked, and the application of divine truth which shall be made, may be such as the minister shall judge will most clearly and fully exhibit divine truth, make the strongest impression, and be the most extensively and permanently useful. Having gone through with the portion of Scripture allotted for the day, let him in a lucid and brief manner sum up the truths to which they have attended, and make a direct pungent application of them to the conscience and the heart. Or let him fasten on some great truth, revealed in some part of the chapter, and illustrate that, and enforce it strongly on the mind. In this, and in every thing pertaining to the exercises, let him bring their minds into as close contact as possible with the Divine mind. Make them feel, that in attending to the Bible they are listening to the voice of God, as really as if they heard him speak what it contains directly from heaven; and that their salvation depends upon believing and obeying it.

We cannot pursue the details at greater length: but must beg leave to refer our readers to the sermon itself for further information. We might have added, however, that the meeting here described is not intended as the *first* one for this object;—that the special efforts for one or two meetings previous, should be, to give such views and explanations of Scripture, as to enlist the greatest possible numbers to engage in the undertaking; and, that every meeting should be opened and concluded by prayer.

The sermon though not offered as a specimen of the author's talents for fine writing, is every way worthy of perusal; and it ought to meet with an extensive circulation.

AMERICAN SUNDAY SCHOOL UNION.

EXTRACTS FROM THE LAST REPORT.

At the commencement of the past year, your Board felt more deeply than ever the immensity of their work: and they have striven, as they were able, to proportion their exertions to the wants of our growing country. While they look on what they have been assisted to do, their hearts in gratitude exclaim, *Hitherto hath the Lord helped us;* but when the spiritual wants of 12,000,000 of people come before them, they feel that they are engaged in a *great work* which is only commenced. They have felt that the 82,000 scholars which they, at the last anniversary, reported as being in connexion with this society, are but a small portion of the 3,000,000, who, in our country, stand in need of sabbath school instruction. These 3,000,000, the fact of your organization as a national society, brings before your board as the objects of their immediate labors. To arouse public attention to the welfare of these; to awaken christians who are asleep, to exertions for their instruction; and to furnish means for such instruction, we feel to be a work to which our endeavors are equal, only as they shall be seconded by the co-operation of the good, and the blessing of our heavenly Father. But to these objects, great as they truly are, the attention of your Board has not been confined. The past operations of the society, and the responsibilities assumed at its formation, have led us to suppose that any judicious system of operations suited to promote the religious education of the young, would be sanctioned by the general design of this society, and should be so far encouraged by us, as is compatible with entire faithfulness on our part to the specific object we have in view, viz. the promotion of sabbath school instruction. If, then, we can create and meet a demand for books adapted to improve the heart of the young, we are called to do so by the design of your society—that of training up the child *in the way he should go*, that when he is old he may not depart from it. For your board are aware that there is an adaptation in the means to produce the ends they are designed to accomplish, and if proper care is taken to place before youth none but fair examples, and to put into their hands only those books which will store the mind with useful knowledge, and convey to it religious truth, with the blessing of God, they will grow up with a character respectable and virtuous.

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In the state of New-York, fourteen auxiliaries have been organized during the past year, principally through the efforts of missionaries appointed by your board. Next to the two auxiliaries in the city of New-York, the most important, perhaps, is the Western Sunday School Union. Your board would mention, as a fact of peculiar interest, that during the past year, fifty teachers, and two hundred scholars, in connexion with that society, have become hopeful subjects of Divine grace. The Female Union of New-York City, have thirty-five schools, four hundred and eight teachers, two thousand six hundred and forty-two scholars: twenty-three teachers and eighty-eight scholars have made a public profession of religion since your last anniversary, and since the formation of this society in 1816, five hundred and sixty-three teachers and scholars have united with the visible church. The Male Union in the same city has sixty schools, seven hundred and seventy-four teachers, five thousand and one scholars: forty-six teachers and thirteen scholars have professed religion during the past year, which, added to those before reported, make four hundred and thirteen scholars and teachers, who, since the formation of this society, have united themselves with the people of God. In this state there are twenty-two auxiliaries, three hundred and forty-one schools, three thousand two hundred and ninety-five teachers, and twenty-two thousand eight hundred and eleven scholars, and sunday school libraries containing in all 4,158 volumes. During the year, a total of one hundred and twenty-eight teachers and three hundred and nineteen scholars have made a public profession of their attachment to Christ.

The report speaks of several improvements which have been adopted in many of their schools during the year, and which they highly recommend: such as limited lessons, juvenile libraries, and Sabbath School Bible Classes. It speaks of the Sunday School Magazine, and the Sunday School Concert of Prayer as having been powerful auxiliaries to the cause.

According to the accounts received by your board during the year, we are able to state that there are, in connexion with your society, *four hundred auxiliaries, two thousand one hundred and thirty-one schools, nineteen thousand two hundred and ninety-eight teachers, and one hundred and thirty-five thousand and seventy-four scholars.* Your auxiliaries report four hundred and sixty-eight teachers, and five hundred and thirty-two scholars as having become hopefully pious since the last anniversary. These added to the amount reported, according to the estimate your board were at that time able to make, give a grand total of four thousand. But we have reason to believe that the reports of your auxiliaries embrace not more than one half of those who have become christians since their connexion with your schools. The increase of sabbath scholars in connexion with your society during the past year, is forty-two thousand three hundred and seventy-seven. Estimating the number of sunday scholars in the United States not connected with this Union, at forty-four thousand nine hundred and twenty-six, gives a grand total of one hundred and eighty thousand who in this country actually receive the benefit of sabbath school instruction.

SUNDAY SCHOOL ANNIVERSARY.

From the Recorder & Telegraph,

The following letter from a clergyman attending the anniversaries in Philadelphia, will be read with interest.

PHILADELPHIA, MAY 24, 1826.

Dear Sir,—Last evening was the anniversary of the Sabbath School Union.—At Dr. Wilson's Church, at half past seven, Mr. Alexander Henry, the President, took the chair. The delegates from Auxiliary Societies were invited to sit on the stage. The gentlemen who spoke, sat also on the stage. The exercises commenced wth prayer by Dr. Laurie, of the Presbyterian church, Washington city. Next an ode composed for the occasion by B. W. Tappan, Esq. was read by Dr. Boyd, of the Episcopal church, Philadelphia, and sung by the choir. The Report was then read by Mr. Howe, a gentleman from Andover, in a clear and pleasant voice. Then followed the resolutions, on which various gentlemen spoke, some with eloquence and power. The first Resolution was offered by Rev. Mr. Hawley of the Episcopal church, Washington city—That the report just read be accepted and adopted and published under the direction of the Board of Managers. On this the gentleman *read* a speech, which was listened to with respect by the audience. It was seconded by Josiah Bissell, Jr. of Rochester, who spoke three minutes very much to the point. The question, he said, as to the utility of Sabbath schools, was settled—we have only to act. I am a merchant, and know how to make calculations. Did the inhabitants of the United States pay but a mill each, what a sum might be raised for the support of this institution. I will not detain you except by enforcing upon you, to do with your *might* what your hands find to do.—Rev. W. T. Brantley, Baptist, Philadelphia, moved a resolution—that the retrospect of the past year affords the most animating encouragement to the friends of the American Sunday School Union; and that the blessing it has conferred on our country, demands in return the cordial support and liberal patronage of every Christian and patriot. This resolution was handsomely supported by a brief but impressive and elegantly delivered speech, which was evidently received with approbation & pleasure. W. H. Maxwell, Esq. Counsellor at Law, of Norfolk, Va. followed on the same side in an earnest and animated manner. Dr. Mitchell and Dr. Wilson physicians of Philadelphia, moved and seconded that the location of this national institution in Philadelphia, has been a signal blessing to her population, as is evinced by the great increase of Sabbath scholars; and that it is both the duty and privilege of her citizens, to furnish the Managers with ample means to prosecute the important objects of the Society. The former told an interesting anecdote of a little boy, whom in professional duty he visited—found him in deep poverty and distress of body, but happy and triumphant in the Lord Jesus—and all he ever learned of Christ was at the Sabbath School! Mr. Merwin, a distinguished Methodist, lately transferred from Baltimore to Philadelphia, moved—That the facts states in the Report furnish unequivocal evidence of the increasing prosperity of Sabbath schools, and call for the expression of devout gratitude to God, for the special favour with which he has crowned the labours of his servants in this interesting sphere of Christian benevolence. Mr. Merwin always speaks well when he gets into his subject. The lateness of the hour, and the limited time allotted him, hardly permitted him to do this; but he related in a successful manner some touching anecdotes of Sabbath children, and was well received. Mr. Wisner of Massachusetts, and Mr. Barstow of New-Hampshire, spoke well on the following resolution—That this meeting view with the liveliest interest missionary enterprize as connected with this society in promoting the formation of new Schools and Auxiliaries to the American Sunday School Union, and that it be recommended to the Managers to prosecute this department of their labours to the greatest possible extent. Last of all, came Dr. Chester of Albany, and Rev. Justin Edwards, bearing the resolution—That the rapidly increasing population of our country calls upon the friends of Sabbath schools, and upon the ministers of the gospel especially, to employ their greatest effort in promoting the number and efficiency of these benevolent institutions, in every part of our land. It was ably supported, under the disadvantages of a late hour, and a tired assembly. The exercises were closed by the benediction.

Yours, &c. J. N. D.

Religious Intelligence.

MAUMEE MISSION.

Sunday April 2.—In the evening the scholars had a prayer meeting, at which several prayers were offered up by these tawny children, whose minds a short time since were clouded with pagan darkness. We think we have witnessed the truth of Peter's assertion, that God is no respecter of persons. For we have reason to believe that from Wiandot's, Ottawa's and Chippewa's, God has called some to repentance.

April 17.—A deep solemnity pervaded the school: three scholars were so deply impressed under a sense of their sins, that they could not attend to any kind of business. They have spent the day in secret retirement, weeping over their sins and pleading for mercy. We have endeavored to explain to them the holy law of God, and show them its extent and its spirituality, how it is broken and brings us under condemnation, and the only way of escape by Jesus Christ. Margaret, a Wiandot, 17 years old, was heard praying in her own language. One of the girls that could understand her, told sister Stevens, that she said she had very wicked heart, she could not get a new heart, she prayed God to give her a new heart.

April 19.—Margaret appeared more cheerful to-day, and when enquired of, observed that she felt very differently, said she had a very wicked heart, but hoped Christ had pardoned her sins and given her a new heart. She was then asked, why she thought she had a new heart? She replied, she felt differently towards God's holy law, and Christ appeared lovely and precious to her. Question. Why does Christ appear lovely and precious to you now?—because you think he has pardoned your sins? Answer. Yes. Question. If he should not pardon your sins, and should send you to hell, would you love him then? Answer. I think I would; he would be just the same, and I do not deserve any thing better from him.

Extract of a letter from Mr. Leander Sackett, dated Ebenezer, April 20th, 1826.

"Weak and feeble as I am, (says Mr. Sackett,) I find it very dificult to retire to rest at an early hour, in consequence of the situation of the family. In many respects, we are witnessing a very pleasant time. God, in infinite mercy, has been pleased to visit this family by pouring out his Holy Spirit upon us. For six or seven weeks past, we have been witnessing his strange work (for so it appears to us) in the coversion of some of the scholars in this school. Four of them are indulging hopes, and for them hopes are entertained by the members of the family. When I call it God's strange work, I do not mean that it is a strange thing in our day to hear that his converting grace is afforded to sinners; but that the time and manner of his visiting us is strange.

"The first appearance of a reviving season was soon after the receipt of a letter by one of the single sisters, from her friend in the State of New York, giving an account of a revival in the place of her residence, and remarking, 'That if we only believed we might see such times here.'

The letter proceeds to give a detailed account of the exercises and conversion of a youth in the school, and then proceeds:—

"He passed most of his time for two days, alone, and most of it in prayer. In the evening of the second day, he was in my room, with a number of other boys, and there spoke to them of the love of Jesus, affectionately exhorted them to make their peace with God, and prayed with them. This was powerful preaching; and we have reason to believe that God has

made use of it for the conviction and conversion of some who are now rejoicing in hope. Almost every morning and evening we hear some of the scholars, in different directions, as we walk out, engaged in prayer; and sometimes, we can stand in our doors or at our windows, and hear a number at the same time, in different directions, in a low but audible voice, pleading importunately for the forgiveness of their own sins and in behalf of their kindred.

The scholars are indulged in having meetings occasionally by themselves, in which they have sometimes five or six prayers."

Interesting account of the Indians on the Credit River.

The Aboriginal population in Canada, has begun to receive the benefits of Philanthropic exertion. Associations established in their neighbourhood have undertaken measures for their improvement, and a society has been instituted in London, with particular reference to their claims. A letter published in the Colonial Advocate, supplies the following agreeable narrative.

N. Y. Rel. Ch.

York, May 16, 1829.

By the request of a friend I went out today as far as the Credit, to visit the Indians who have lately come there for the purpose of forming an establishment. Their tents are placed at proper distances on the flat, and the Indians seemed to be busily employed. What first excited my particular attention, was their little board chapel, which was immediately built on their arrival, and which is most commodiously seated to contain more than a hundred persons. I entered it and found it occupied by a teacher and about twenty Indian children. The politeness of the children is equalled by no country school that I have seen. I heard them recite their lessons. Some were just learning their letters, and others could read the word of God. Some of them displayed superior mental capacities. They all possess an intellect susceptible of improvement. All they want is the opportunity. At the close of the school they joined their teacher in singing a hymn, and apparently in the true spirit of devotion, repeated the Lord's prayer after him. How delightful is it to see the children of the forest becoming the pupils of literature and religion! At the sound of the horn, the whole camp of Indians assembled at their sanctuary, and previous to their taking their seats, they kneeled to implore the blessing of God upon them during service. They devoutly took their seats, and my Reverend friend, in a manner suited to their capacity, expounded to them the parable of the sower. While the interpreter communicated the speaker's meaning to them, they would at one time be melted in tears of contrition, and at an other time indicate emotions of comfort and joy. When they were informed of several conversions among their Indian brethren in the lower part of the province, gladness sat upon every countenance, and the expressions of joy were heard among them. How blessed the change! Instead of the savage yell, they have learned to sing the praises of the God of heaven. Two years ago, they had not a name whereby they would convey the idea of a God; now, more than a hundred of them can declare from experience, "that God is love, and that the Son of man hath power on earth to forgive sins."

P. S. Another circumstance would be unpardonable in me to pass over in silence. On ascending the hill the west side of the river, I observed timber for twenty buildings, (as I am informed) which are in a fair way to be completed by government. This must afford great pleasure to every one who feels interested in the comfort and happiness of the aborigines of Canada. It will greatly ameliorate their condition & facilitate the communication of religious instruction among them. And I am happy to learn, that the same liberality of feeling which dictated the erection of this village, has left their liberty unrestrained in the choice of religious instruction.

From the Religious Intelligencer.

"THE WILDERNESS SHALL BUD AND BLOSSOM AS THE ROSE."

Extracts of a letter from an aged clergyman in the state of Ohio, showing the amazing progress of Christianity and civilization in that section of our country in which he resides.

"When I first came into this part of the country, twenty-five years ago, it was a wilderness, both in a natural and moral sense. Not a church of any description or denomination. But let us mark the change, and see what God hath wrought. There were but four ministers between the Ohio river and Lake Erie, in the year 1800, including myself. One of them was settled in Pennsylvania in 1799, the other two came the next year. There are now between the Ohio and Alleghany rivers and the Lake, five Presbyteries; two of them in Pennsylvania, consisting of thirty-one churches under Presbyterian form of government, embracing last year 3376 communicants, furnished with nineteen ministers. In the Connecticut Western Reserve, there was constituted by the General Assembly of the Presbyterian Church, a Synod, consisting of three congregational Presbyteries; the churches being mostly governed by congregational principles, embracing eighty-five churches, in which there were last year 2820 communicants, and thirty ministers. In the year 1826, the sum total stood thus: where in 1800 there were but four ministers and four or five small churches, there are now forty-nine ministers, one hundred and thirty-six churches, and 6196 communicants.

EDUCATION IN INDIA.

The following account of colleges and schools in India, is abstracted from the English Christian Observer, for March, 1826. There are two colleges in Calcutta, both of them largely endowed by Government. One of them, the Sanscrit college, is chiefly intended for the diffusion of Hindoo literature; one hundred of the students are entirely supported by the college funds. The other called Mahomedan college, is devoted to the study of the Arabiac and Persian languages, and laws. In the interior of India, the principal seminaries are the colleges of Benares and Agra. The former is endowed by Government with the sum of 20,000 rupees annually, and is devoted to the cultivation of Hindoo Literature. The other is endowed with the proceeds of certain lands, and is open to all classes of the native population; it contains 73 students. At Chinsurah nearly forty Government schools have been established on the system of Dr. Bell; they contain upwards of 3000 Hindoos and Mahomedans. Schools have been established at Benares by the Government with an allowance of 452 rupees per month. The New Testament is used as a class book at this school. Government has also established schools in which all classes are admitted, at Cawnpore, at Rajpootana, and at Bhagulpore. The first and the last have each an allowance of 400 rupees per month, and those in Rajpootana, are attended by above three hundred children. A school for native doctors has been established in Calcutta, where they are regularly instructed in Anatomy, Materia Medica, and Physic. Besides the above institution supported by government, there are also large school establishments connected with the Missionary Societies. Four thousand children are instructed in the schools of the Church Missionary Society. The Calcutta School Book Society, has been in operation several years, and has distributed 104,182 copies of school books, in nine different languages.

PAGANISM.

An Anecdote.—A Hindoo of a thoughtful reflecting turn of mind, but devoted to idolatry, lay on his death bed. As he saw himself about to plunge into that boundless unknown, he cried out, "What will become of me?" "O," said a Bramun who stood by, "You will inhabit another body."—"And where," said he, "shall I go then?" "Into another." "And where then?"—"Into another and so on, through thousands of millions."—Darting across this whole period, as though it were but an instant, he cried, "Where shall I go then?" *And Paganism could not answer.* And he died agonizing under the inquiry, "Where shall I go last of all?"

BURMAN MISSION.

In the American Baptist Magazine for July, there are several interesting letters from our American missionaries, three of which are dated at Chitpore, near Calcutta, and one written on board the ship Asia, which give the most encouraging hopes, that the mission to Burmah may be speedily resumed with prospect of success, when the terms of peace shall have been adjusted. Mr. and Mrs. Wade, with Mr. and Mrs. Boardman, are studying the Burman language under the direction of a native teacher. We regret that we can communicate no certain intelligence respecting Mr. and Mrs. Judson. Probably one of the first arrivals from Calcutta will bring us some information.

Since the death of Mr. Lawson, Mr. Pearce has taken the place of agent for the American Baptist Board. As President of the Female Department of the Bengal Christian School Society, Mr. Pearce acknowledges the receipt of sixty dollars for the Salem School. Mrs. Pearce, Mrs. Lawson, and Mrs. Colman, are devoting their labours to the promotion of native female education.

Mr. Hough returned to Rangoon the beginning of December, with the idea of becoming interpreter to the commander of the British forces, and in the hope of ascertaining and reporting to his brethren the practicability of resuming missionary operations in Burmah.

Mr. Wade was laboring with much skill in the completion of the Burman dictionary.

[*Ch. Watch.*

NEW ZEALAND.

Late accounts received by the Church Missionary Society, inform us that the prospects of the mission to New Zealand, have become highly animating. It will be remembered that the missionaries have encountered more opposition and danger from the natives of these islands, than from those of any others in Polynesia. They now inform us that "all is quietness; that they are treated with as much attention and respect as they could possibly wish; and that the people receive them with kindness wherever they go."

Although the natives have not yet overcome their disposition to pilfer every thing that comes in their way, (which they will often do without in the least benefitting themselves,) yet there appears to be a manifest improvement in their conduct and character. They are quite attentive to religious instruction, often sending six or seven miles for the missionaries to visit them. One of their chiefs has been converted to christianity, & others are doubting to what this will grow; while the missionaries take courage and persevere. Several remarkable cures made upon the sick among the natives, have induced them to pay the missionaries more than ordinary attention.

A Seminary for new Zealand youths has been established in New South Wales on the Island of New Holland. Mr. Marsden, the Principal, writes under date of the 17th March, that he has with him five New Zealanders who have made considerable improvement; and that six others who have been with him part of the last year, had returned. He says that there are in New South Wales, about twelve New Zealanders with some natives of the Society, Friendly Islands, &c. and that New South Wales is the point from which the light of the gospel will shine on many islanders of the South Seas. It is pleasing, says he, to see them coming among us so freely and with such implicit confidence.—*Fam. Vis.*

From the Recorder & Telegraph.

SANDWICH-ISLANDERS IN AMERICA.

We have before us a list of 58 American whaleships which touched at the Sandwich Islands between October 1, 1823, and October 12, 1824. Of these 41 belonged to Nantucket, 9 to New Bedford, 2 to New London, 2 to Fairhaven, 1 to Plymouth, 1 to Sag Harbor, 1 to Stonington, and 1 to Falmouth. The number is believed to be constantly increasing.

Many of these ships, on leaving the Islands, bring away one or more of the natives; who, though generally less athletic than Americans, are nevertheless very useful at the oar in the pursuit of whales, and tractable in learning to perform other services, either at sea or on shore. Most of those who have from time to time arrived at American ports, have in the course of a few months, or a year or two at farthest, re-embarked for their native land—but not all of them remain there. It has been ascertained that on board of 14 Nantucket whale-ships which cleared at Edgartown, Martha's Vineyard, within two years and a half, were 23 Sandwich-Islanders. The present number at Nantucket, including 3 or 4 engaged in the coasting trade, is about 20. There are 3 also on the Vineyard.

A gentleman in this city who has taken much interest in this class of our fellowmen, not long since made a journey to Nantucket for the purpose of inquiring into their condition, and adopting, if practicable, some measures for their intellectual and moral improvement. Accordingly, on the 2d Sabbath of last month, 13 of their number were collected into a Sunday School, one of whom came on foot a distance of about 4 miles, and another about 5. A part of them, it was found, had been favored with some advantages for obtaining useful knowledge—had learned to spell easy words, and to read a few familiar sentences. Twice during the day, they were all assembled for instruction, and with scarcely an exception, were attentive and orderly. They all seemrd eager to learn, and most of them gave evidence of possessing good capacities. Books had been procured for their benefit through the instrumentality of the gentleman above mentioned. There is a reason to hope that this School will be continued from Sabbath to Sabbath.

At the hour of public worship, they all went to the house of God in company, and listened to the preacher with attention and decorum. It is understood they are accustomed to attend public worship on the Sabbath, though at different places of meeting.

The history of some of these men is interesting—but for reasons which will readily occur, cannot now be given with propriety. One of them, who has been to this country before, expressed a very earnest desire to learn to read and write. He remarked that when he returned to Hawaii, a few years since, his father said to him, "You have been so long in America—why have you not learned to read?" The youth replied, "Because no one sent me to school." On another occasion, as the gentleman from this city was attending the evening school, this same individual came to him and requested to see him alone for a moment after the school was closed. His request was granted. He then said that Thomas Hopoo, his friend, told him "to go to Boston and find Mr. B. brother to the missionary, and go to Connecticut [Foreign Mission] School." He even offered to come away with the gentleman for that purpose. He could not bear the idea of going back to his native Island illiterate. Once he said, probably with reference to his ignorance, "I am sorry all the while."

PASTORAL ASSOCIATION.

"The Pastoral Association of Massachusetts, (says the Recorder & Telegraph) was formed a little more than three years since, and consists exclusively of Evangelical Congregational Clergymen in this Commonwealth. The first sermon preached before it, was by the Rev. Professor Stuart, of Andover, May 1824. The second by the Rev. Dr. Griffin, President Williams College, May 1825. Dr. Humphrey's is the third."

It has just been issued from the Boston Press, and is a worthy production.

Revivals.

Utica.—Last Sabbath week, 59 persons were admitted into Christian communion by profession, in Mr. Aikin's church. About 40 have joined Mr. Brace's church, and nearly the same number Mr. Everett's. Many have also united with the Baptist and Methodist churches. All of the above, however, comprise but a part of the subjects of the present revival.

Canandaigua.—A letter from Canandaigua mentions that last Sabbath week, 48 were received by profession into the communion of the Presbyterian church in that place; and that probably a more interesting Sabbath was never before witnessed there.

An interesting work of grace has been commenced in the village of *Herkimer*.—The "still, small voice" of God has been heard there; and within three weeks, about twenty persons indulge a hope that they have passed from death to life. Herkimer is an important section of our presbytery, and on many accounts a revival in that place appears to be doubly interesting. The work is still going on; the church and other professors are much aroused: and the fervent prayers of all our christian friends are desired, that God would deepen, extend, and perfect the work.

From *Fairfield*, also, we have cheering accounts. Much attention to the concerns of the soul is excited there; and a number have very recently obtained hope in Christ. The same, also, may be said of the village of *Frankfort*.

While Christians have so much to animate and cheer them; while almost every part of our presbytery is thus watered from on high; how great is the responsibility of our churches, and how criminal are their members, for their great want of faith in the promises, and confidence in the faithfulness of God. Surely the divine love and mercy exhibited in the conversion of such a multitude of souls, should lead every follower of Christ to instant and persevering prayer, that every church within our bounds may receive the influences of the Holy Spirit; and that neither the unfaithfulness nor the *unbelief* of Christians, should operate to prevent a universal outpouring of that Spirit.—*Communicated.*

From the Christian Watchman.

Sir,—I hasten to inform the pious readers of your valuable paper, that the Lord has been pleased to favour this part of his vineyard with a gracious revival. Some refreshing intimations of this work were afforded in the early part of 1825. From eight to ten appearing deeply impressed at an evening lecture, it was thought best to appoint an inquiring meeting, which was continued through the season: the number that attended gradually increasing, till in the autumn of this year, when between thirty and forty were found greatly distressed for their souls.

Awakenings and conversions now became frequent. Our meetings for conference and prayer, and preaching, were multiplied, and crowded to overflowing. Twenty-three have already been baptized, and added to the Baptist church in this town, and a few others now stand as candidates. In one particular section of this Society, God has displayed his saving power in a most remarkable manner. There is scarcely a house where you may not hear the groans of the wounded, or the songs of new-born souls. There are not less than eight or nine conversions in *one* family, and from two to four in many others. The good work is now fast spreading into neighbouring towns. Wenham, in particular, is sharing largely in its blessed fruits. The number of hopeful converts is believed to be from 50 to 60. While Christians in this neighbourhood have great occasion for magnifying the riches of divine grace in the conversion of many sinners, may they not become "light hearted," and forget that many more around them are yet dead in trespasses and sins. Yours, &c.

F. G. MACOMBER.

Beverly, June, 1826.

A Revival of Religion, in the autumn of last year, commenced in the congregation of Gravel Run, Crawford co. Pa. and about the same time in the congregation of Springfield, near the Ohio line. It continued during the winter, and issued in the hopeful conversion of a number of young persons, and others more advanced in life. The Rev. Mr. Chamberlain, a zealous and indefatigable laborer in the Lord's vineyard, tho' of delicate health, was the chief instrument of good to the people of these congregations in the commencement and progress of the work. He visited them as a missionary, under the patronage (as we are informed) of the Board of the General Assembly. When the term of his mission, which was 3 months, expired, the good effects of his labors began to be visible; and he was induced to continue six months longer. Religious meetings were numerously attended and very solemn. We learn that 24 persons have been admitted to the communion of the church at Gravel Run, and 18 at Springfield, as the fruits of this revival; making a total of 42, of whom 15 were baptized previously to their admission to the sacrament of the Supper. Mr. Chamberlain has gone to the east, and the people are hoping that he will return and become their stated pastor.—*Pitts. Rec.*

GENERAL AGENT FOR SUNDAY SCHOOLS.

Elder Howard Malcom, of Hudson, has accepted an appointment by the Board of Managers of the American Sunday School Union, to be their General Agent for the promotion of that cause throughout the United States, and will remove his family to Philadelphia, in the course of a few months, to enter on the important duties of that station. *Bap. Reg.*

FROM THE VISITANT.

An examination of the Sabbath School at Vernon Centre took place on the 14th May last, before a numerous audience. The present state of the school, compared with what it was eighteen months since, was flattering indeed to its friends; and the increased numbers since the examination forebodes its future prosperity.

The number now belonging to this school is one hundred and seventy. Of twenty-six teachers, (the whole number) all, with the exception of two or three, give evidence of a saving change. Upwards of thirty of the scholars, have also, within a few months, manifested hopes of pardon, some of whom have united with the church.

Those who are now engaged in the school, are between the ages of four and thirty years, and all seem to be engaged as one in the good work of committing to memory the word of God, which is able to make them wise unto salvation.

TWO MORE COUNTY UNIONS.

By a letter from an Agent of the Western Union, we learn that County Unions have just been organized in Cortland and Chenango, under very auspicious circumstances. In the former county, there were but two schools;—the Agent organized seven more. In the latter, another Agent is just employed by the county Board, to devote four weeks more to the promotion of the cause, in organizing schools and town Unions.

WESTERN RECORDER.

UTICA: TUESDAY, JULY 11, 1826.

The Celebration.—Pursuant to notice previously given, several religious denominations in this village united, on the 4th instant, in an appropriate celebration of the great political and religious blessings which have descended upon our nation, through the kind hand of an overruling Providence. This was an event which we have long desired to see; and though it was witnessed after the lapse of so many years, it will not soon be forgotten by the serious minded portion of our villagers. An important precedent has now been established, which, it is hoped, will never be laid aside. There is something so incongrous—not to say heathenish—in the noise, parade and dissipation which have attended the ordinary celebrations that one is led to wonder how christians could have so long countenanced them, by their personal attendance and support. The blessings which this high day of our nation brings to mind, are such as have descended on no other people under heaven. Civil and religious freedom—the general diffusion of light and knowledge, and the extended interests of agriculture, commerce, and manufactures, are no where else so richly enjoyed as in our happy country; and to these blessings of a temporal nature are added the richest spiritual mercies, which Heaven has in store. Surely in such a country, and on such an occasion, nothing could have been more appropriate than a united thank offering of the people of God for all the rich blessings of his Providence, and the still richer blessings of his grace.

The day was one of special gladness; and the numbers who joined in the celebration were more than had been anticipated. The morning prayer meeting, the services at 10 o'clock, and the prayer meeting in the evening, were all felt to be precious seasons; and the contribution which was taken up for the Colonization Society, though somewhat small, in comparison with the magnitude of the object, was nevertheless respectable; and we may hope that on future occasions of this nature, the collections will be still more liberal.

An Interesting Day.—We learn by a letter to a gentleman in this village, from his friend in Canandaigua, that the 4th inst. was religiously celebrated in that place; and that the exercises were attended with peculiar interest in the Presbyterian Society, where there has been for some time past a revival of religion. As the other Societies met in their own churches, the particulars respecting them are not given. An animated and appropriate address was delivered by Judge Howell, in the morning prayer-meeting at 9 o'clock: at 12 o'c. a sermon was delivered by Rev. Mr. Eddy, which we understand, will shortly be published. In the afternoon, there was a concert of secret prayer, which had special reference to the revival in Canandaigua; and in the evening there was a public prayer-meeting in the church, while the hopeful subjects of the existing revival, assembled together for a similar purpose in the Session Room.

A collection was also taken up for the Colonization Society.

Such celebrations are worthy of the occasion; and we wish they were more generally to be witnessed in this land of gospel privileges.

Fictitious Narrative.—The following article from the London Eclectic Review, ought not to pass without some trifling comment—especially as it will chance to be copied and read, and put into the common place book of the habitual novel reader.

We need scarcely say, that we deem the raising of 'a violent cry against religious instruction in the form of a narrative,' as a mark of a narrow mind, and a proof of great ignorance. If there be any persons who would involve all such works in a sweeping condemnation, it may be fair to remind them, with the Author of the present Tale, 'that it pleased Him who spake as never man spake, often to deliver instruction in some simple or striking narrative.' The abstract lawfulness of such writing would seem to be sufficiently deducible from our Lord's example, although parables and apologues cannot with much propriety be classed with novels and romances. But we should rather refer to the works of Bunyan and Defoe, or, in our own times, to such productions as "Display," "The Fairchild Family," and "Father Clement," in proof that fictitious narrative may be rendered a most efficient as well as unexceptionable vehicle of religious instruction.

Now the "*abstract* lawfulness of such writing," so far as we are acquainted, has never been called in question: but things which are abstractly "lawful," the apostle would tell us, are not always "*expedient;*" and when the *inexpediency* of a thing is once fairly made out, then such a thing, according to scripture ethics, must assume the character of unlawfulness. It does not appear that the Saviour ever employed fictitious narration of a continuous or complicated character: and as to the Pilgrim's Progress—this work is but a continual series of allegories, the spiritual meaning of which fills every chapter and every page; and similar too, if we mistake not, are the writings of De Foe. But it is a far different thing to scatter a few items of religious instruction throughout one or two whole volumes of narration decked out with all the fascinations of romance. So small a quantity of leaven will hardly suffice for the whole lump. We would not say that no single work of this description was ever found to be useful; nor would we pretend that all religious novels are exactly alike. But we insist upon it, that this whole class of reading, when long persevered in, will necessarily be attended with evil consequences; that the multiplication of such books increases the temptation to indulge in this kind

of reading; and that at present the country is so overstocked with them, that they ought not to be increased. Children, of course, love their little stories; but men and women, for the most part, had better deal in plain matters of fact.

Editorial Change.—Mr. Hallock has relinquished the editorship of the Boston Recorder & Telegraph, and Rev. Asa Rand, formerly editor of the Maine Christian Mirror, and more recently Principal of the Brookfield Female Academy, is to succeed him. Both gentlemen have been favorably known as editors. We are sorry to lose the one from the fraternity; but are glad to regain the other.

The following errata has been furnished by a correspondent who would not have sent it, had it not been that the last misprint alluded to, fathers upon the person in question "a very harsh and unjust judgment of those who neglect or oppose the cause of missions." The Address, we had laid aside for next week's insertion, before the errata came to hand.

Errata.—In Gerrit Smith's Address, as published in a late number of the N. Y. Observer, read "*bounds* of this love," instead of "*bonds* of this love,"—also, "*fully* approve," instead of "*freely* approve;" and "*persist* in neglecting," instead of "*perish* in neglecting."

For the Recorder.

Mr. Editor:

Please insert the subjoined in some conspicuous place in your paper, so that it may meet the eye of our corporation, and I am quite sure that you will not be disturbed while in the sanctuary by the blowing of horns aboard the Canal Boats. Go-to-Meeting.

A Good Precedent.—"The corporation of Albany has prohibited the *RINGING OF BELLS and BLOWING OF HORNS* on board of the *STEAM-BOATS ON THE SABBATH.*"

COMMUNICATION.

AMERICAN TRACT SOCIETY.

Mr. Eastman acknowledges the receipt of One Hundred Dollars, to constitute the following persons life members of the American Tract Society, at New York:

Sangerfield, Rev. Daniel C. Hopkins, by ladies of his society,	$20 00
Mount Vernon, Rev. Calvin Bushnell, by ladies of his society,	20 00
Clinton, Rev. Hiram H. Kellogg, by ladies in Clinton,	20 00
New Hartford, Rev. Noah Coe, by ladies of his society,	20 00
Whitesborough, Rev. John Frost, by gentlemen in his society,	20 00

We are gratified to learn from the above acknowledgment, that, while the people in this vicinity, are making uncommon exertions to supply themselves and the neighboring inhabitants with tracts, they are not unmindful of the wants of the Parent Society.

The members of this society have virtually pledged themselves to furnish the United States with tracts. They have entered on their work, and must go forward. The eyes of the whole nation are upon them.

Evidence of the utility of religious Tracts is daily accumulating. God often makes them the instruments in his hand of leading sinners to Christ. A few weeks since, we understand, a member of the church in a town but few miles from this village, distributed a parcel of tracts in a neighborhood where the people seldom attended public worship on the Sabbath, and now that brother says he has reason to believe that God has made those tracts the means of leading four souls to Christ. What christian, then, will deny himself the luxury of distributing these preachers of righteousness? or what christian will deny himself the pleasure of reflecting, that the silver and the gold, over which God has made him steward, has been made to convey the light of divine truth to many perishing sinners?

The numerous calls for tracts at the Depository in this village, show that people are reading these publications, and if we do not greatly mistake, all who read them *attentively*, will be benefitted by them, and will feel a desire to have them circulated wherever there are souls to be saved. ONE FOR MANY.

UTICA TRACT SOCIETY.

The following Auxiliary Societies have been recognized since the 27th ult.; and the sums set opposite have been received from them:

Rome auxiliary, Oneida county, Frances Wright, agent,	$37 60
Bridgewater do do Pardon Allen, agent,	20 50
Waterville do do Reuben Bacon, secretary,	11 27
Western do do Hervey Brayton, agent,	25 60
Hamilton College, do do Asa Colton, agent,	8 15
Juvenile,* Utica, do do James D. Dana, secretary,	78

* This Society originated in the Juvenile Society, of Utica. The members of that Society have been commendably engaged for a year past in distributing Tracts in the destitute parts of our village. Their object in forming an auxiliary Tract Society, is to avail themselves of the privilege of aiding the parent Institution in sending to the distant destitute children of men, the Word of Life. It will be remembered that the Juvenile Society, two weeks since, made Mr. G. S. Wilson a member for Life in this Institution, by the payment of ten dollars. The Executive Committee cannot but acknowledge with grateful emotions the hand of God in thus disposing the hearts of the rising generation, to commence their pilgrimage in acts of benevolence. Let other towns and villages be distinguished by the same promising features in the youth which are coming up to take the places of their fathers.

☞Orders for Tracts, if left at the Depository, No. 66, Genesee-st. will be punctually attended to.

For the Western Recorder.

PROPOSED CONVENTION.

At the close of the convention, held at Utica, on the first Wednesday of June last, for the purpose of considering the expediency of forming a Missionary Society in this section of the state, auxiliary to the American Home Missionary Society, the following resolution was passed:

"It was resolved, That this Convention recommend a convention of the friends of religion, to meet at Auburn on the 3d Wednesday of August next, for the purpose of considering whether more efficient measures cannot be adopted for furnishing ministers to supply the destitute parts of the great western world."

This resolution was adopted upon the suggestion of some of the brethren at the west.

It is a well known fact that the tide of population is rolling on to the west with unparalleled rapidity, and unless checked by some unforeseen and disastrous event, must soon cover a territory larger in extent than that of all the original states of the Union. How this mighty mass of population are to be supplied with competent evangelical ministers, must be a question of the deepest interest to every enlightened friend of this Republic, as well as of our American Israel.

The difficulty is two-fold—the want of men, and the want of the means of support.

Our Theological Institutions will do something towards supplying competent teachers, and our Missionary Societies will furnish some aid in their support. But the means of supply at present are wholly inadequate to the increasing necessities of the country.

Many, looking at the darkening prospect, exclaim, something must be done, and done speedily, or the western portion of this fair Republic is in danger of becoming a moral waste, from which a direful pestilence may arise that will spread dismay and desolation over our favored land.

The subject is one which deserves serious deliberation, and fervent prayer to the Lord of the Vineyard, for direction. The time proposed for the convention is the same with the annual meeting of the Commissioners and Trustees of the Theological Seminary at Auburn, when many will of course be assembled, and it was thought that this would be the most suitable time for deliberations on this important subject.

Collections on the Fourth of July.—The Editor of this paper acknowledges the receipt of the following sums collected on the 4th instant, for the benefit of the American Colonization Society:

Amount of Collection in Utica,			$36 87
do	do	Trenton,	2 57
do	do	New Hartford,	7 35
do	do	N. Stockbridge,	14 06
do	do	Eatonsville Hk. co.	5 00
			$65 85

Those who wish us to transmit their collections to the Society's Treasurer, are desired to forward them forthwith. Individuals who reside at a distance, however, will probably confer a favor on the Society, by making their communications immediately to the General Agent, Richard Smith, Esq. of Washington city.

Political.

A letter from Professor King, to one of the Editors of the Recorder & Telegraph, dated Smyrna, March 20th, 1826, contains the following:

"I send you an extract which I took from an Hydra paper of Feb. 1st, [our 12th.] It is the answer of the Greeks at Missolonghi to Ibrahim Pacha, who offered them money and safety, in case they would surrender. [Here follows the Greek—which is thus translated.] The people of Missolonghi answered, 'That they chose to take for their tomb their native soil, they, and their children, dying gloriously for it and for the faith,—rather than, becoming inglorious and traitors, to go away to another place, and spend Egyptian gold: that the ground which had been kneaded with Epyrie blood, with blood alone was to be bought, and not with money.'" Perhaps no place in the world has stood out such a siege as that at Missolonghi.

Trade in Prussia was greatly depressed.

A Lyons [French] journal of May 18, says. "We never knew business so flat [prostrate] as at this moment."

Sir Hudson Lowe has quitted Smyrna for the East Indies. Parry, who attempted to assassinate Sir Hudson, is detained at Smyrna.

Norkoping, a town in Sweden, has been visited by a desolating fire, which has left 1600 persons houseless.

The Emperor Nicholas has issued a manifesto, that his coronation would take place in June.

The most disgraceful traffic in slaves is still prosecuted, it would seem, with the greatest activity. It is asserted that at least sixty thousand Africans have been sold from the coast of Africa during the last year. It is added, that the English squadron on the African coast has captured and liberated three thousand six hundred slaves within the last twelve months.

Six thousand eight hundred pounds were paid down in cash to the *Great Unknown*, by an eminent bookseller in Paternoster Row, for the copyright of the historical novel of Woodstock.

It is estimated that the whole number of Negro children under instruction in the British West India Islands, is less than 10,000; while on the most moderate computation, there are, of the slave population, 150,000 under 10 years of age. That is, only *one in fifteen* receives even a school education. A Society of ladies has been recently formed in Edinburgh, to promote this important object.—*Rec. & Tel.*

There is a Society in Glasgow, for the education of Roman Catholic children.—The only book read in their schools, is the Bible, (common edition;) all the teachers are Catholics; and the Executive Committee, consists of an equal number of each persuasion. They have at present five schools under their care, containing an aggregate of 1391 scholars.—*Ib.*

From the Recorder & Telegraph.

MORE GREEK YOUTH.

In the Romulus, Capt Allen, which arrived here last Saturday, from Smyrna, which place she left on the 7th of April, came passengers, three Greek youth, viz. Gregory Perdiccari, 22 years of age, Nicholas Vlasopolos, 21, and Nicholas Z. Prassas, 16. The first is from Berea, the second from Ithaca, and the 3d from Mount Olympus.

Perdiccari has known by experience, something of the calamities of war. At the capture of Naussa, nine miles from Berea in April 1821, two of his brothers-in-law were killed, and his mother, two brothers and four sisters, were taken by the Turks; but their freedom was afterwards purchased by some of their friends. Perdiccari and his father, comprising the remainder of the family, escaped to the mountains—since which time his eyes never have been cheered with the sight of any one of them.—Ithaca being under English protection, the immediate friends of Vlasopolos have suffered comparatively little. The father of Prassas, a short time before the breaking out of the revolution, removed his family to Smyrna, where they have remained ever since.

Perdiccari, as we learn by a letter of introduction to one of the Editors, from Professor King, "speaks five different languages including the English," in which he is tolerably versed. "He was with me and Mr. Fisk at Jerusalem, and we felt a great deal of interest in him." He is indeed a fine young man—very intelligent—and every way worthy of Greece in her better days. The same may be said of the other two; and of all, so far as we know, who have arrived in this country from Greece for the purpose of education. Including the three above mentioned, the whole number is eleven. Photius Kavasales, and Anastatius Karavelles, arrived in Feb. 1823, and are now at Amherst Academy. Stephano and Pantoleon Galati, arrived in Oct. 1824:—the former is a member of Yale College, and the latter is engaged in the preparatory studies at New Haven. Constantino and Pandias Ralli, Nicholas Petrokokino and Alessandro Paspati, arrived in May, 1825: the first, is a member of Amherst College, the second, of Munson Academy, the third, of Amherst College, and the fourth, of Amherst Academy.

The influence which these young men will exert on returning to their native land, it is delightful to contemplate. One of them at least, gives evidence of piety; and all are youth of the fairest promise.

Population of Ireland.—The following passage is in the number of the Edinburgh Review, (86,) last received.

"We have the strongest grounds for concluding, that the population of Ireland has doubled in the last thirty years; and we must believe farther, that it is at this moment, increasing at the same rate. If the seven millions of Irish of 1821, shall become fourteen millions in 1851, while the population of England doubles only in eighty years, that of Ireland will be nearly equal in 1851. Looking at this question as if affects the lower orders of Ireland, it presents nothing but what is most gloomy and terific: for, in place of any prospect of their condition becoming better, it seems manifestly tending to become worse.

Another Bank blow up!—On Thursday morning, we learn by the New-York papers, the Jersey City Bank stopped payment. No money, says the American can be had at present in redemption of its notes, and no promises are made for the future. The Evening Post says there are about $50,000 afloat: and the Commercial Advertiser says, that the only particulars that have been learned in relation to the stoppage, is, that when Mr. Kissam, the cashier, went to the office in the morning, he found that the money which he expected to find where he had deposited it, had been removed, and he was consequently compelled to refuse payment and close the doors. We hope the public will be favored with more light on this subject shortly.

[Alb. D. Adv.

A public dinner is about to be offered to Mr. Monroe, by the citizens of Richmond, where he is at present, on a visit of business.

The Potsdam, N. Y. paper, of the 21st June, states that a few days ago, a raft, which was descending to Montreal, was forced by the wind and current into that part of the rapids called the "Long Channel," and was stove in pieces. Nineteen persons were on board, 17 of whom were drowned.

Ninety eight canal boats passed through the village of Little Falls in one day.

The same gentleman who read the declaration of Independence at Newport, R. I. *fifty years ago*, is appointed to read it on the approaching jubilee.

A Rhode Island paper says, lightning never descends to the trunk of the birch tree.

The balance of stock in the Albany and Schenectady Rail Road Company, has been subscribed in New-York.

It is asserted in a Pennsylvania paper that the excrescence from the Cedar, sometimes called the Cedar Apple, has been found to be a safe and efficacious remedy in case of worms. As the statement appears to be authentic, and may prove useful, we repeat it.

A New Post Office.—A Post Office has recently been established in Bergen, Genesee co. by the name of 'Lyme P. O.'—David Robinson, P. M. Lyme, June 29, 1826.

☞Printers throughout the state are desired to give the foregoing 1 insertion.

The Western Penitentiary of Pennsylvania, now nearly ready for the reception of convicts, is in the town of Alleghany, opposite Pittsburgh. Its form is an octagon, inclosing nearly three acres. The main building is 122 feet long, 46 feet high. Solitary confinement without labour, is the contemplated punishment. The cells, 192 in number, are brick and stone, 6 feet by 8. In the centre is a large iron ring, to which the convict will be chained. The cost when finished will be 180,000 dols.—*Ch. Watch.*

Five distinct treaties are soon to be made with the Indians, by the authority of Congress—namely, at Green Bay, at Lake Superior, in Indiana, and with the Choctaw and Chickasaw tribes.—*Pal.*

Death of an Indian Chief.—Kishkauko, one of the most despotic and influential savage monarchs of modern times, died lately in his cell in the prison at Detroit, where he was confined on a charge of being accessary to the murder of a Saganaw Indian in Detroit. The eldest son of the above chief, who is charged as the murderer, is still in confinement. It is believed that the above chief took poison in his cell, which he procured from one of his wives the night previous to his death. Kishkauko was a man of very large stature, muscular and athletic. He arose from the humblest origin to the head of a numerous and powerful Chippewa family, by the force of his own character. He had been guilty of many murders, but he is said never to have let a man go from his door naked or hungry when he could supply him. His tyranny rendered him unpopular among his own people, and he never appeared abroad without a considerable retinue. Whenever he visited Detroit, his war axe was always carried on his left arm, firmly grasped with his right hand.

Donations to the A. B. C. F. M. from May 19, to June 20, inclusive—$8,335 35, besides legacies, $370—for Permanent fund for Corresponding Secretary, $44 87—do. for Treasurer, $26 68—for Mission College in Ceylon, $110—several boxes of clothing, &c.

The yearly meeting of the Society of Friends, for New England, was holden last week at Newport, R. I. We understand that one thousand dollars were raised by subscription to aid in colonizing the slaves who have fallen by inheritance into the hands of members of the Society, in North Carolina, where the manumission of slaves is prohibited unless they are sent out of the state.

Rev. Elon Galusha, of Whitesborough, N. Y. was on Thursday, June 22, unanimously elected Treasurer of the Board of Trustees of the Columbian College, at a meeting of the Board. He is now in Washington, and has accepted the appointment.

ARABIAN METHOD OF PREPARING COFFEE.

It is found that the only certain mode of retaining the pure flavor of the coffee, is to roast, pound, and boil it, all in quick succession; the roasted berries soon losing their flavor, if laid by for a day, and the pounded coffee becoming insipid in a few hours.

The Arabs of the desart, who are necessarily economical in the use of this article, follow the same process, even if they require only two cups of the liquid, roasting a handful of berries on an iron plate, pounding them in a pestle and mortar while warm, & the instant the water boils, which it will generally do by the time the other operations are completed, so that no time is lost, putting the pounded powder into it, & suffering it to boil, stirring it at the same time for a minute or two when it is poured out to drink. As the beverage is taken without sugar or milk, the slightest difference in the flavor is perceptible; and long experience having shown this to be the best way of preserving it in the greatest perfection, it is perhaps worth mentioning in detail, particularly as the use of the article has become so general.—*Buckingham's Travels.*

POSTSCRIPT.

Just as our paper was ready for the press, we received through the eastern and southern mails, intelligence that two of the ex-presidents of the United States, JOHN ADAMS and THOMAS JEFFERSON died on the 4th instant. That they should both have died on the same day, and that day be the anniversary of our nation's independence, and the fiftieth anniversary, constituting just half a century of our national existence,—is certainly a remarkable dispensation of Providence. Posterity will do justice to their memories.

MARRIED,

In this village, on the 4th inst. by the Rev. Zechariah Paddock, Capt. Alanson R. Knox, to Miss Catharine A. Habermel, all of this place.

DEATHS.

In this village, a child of Mr. Newman Barker, aged 5 months.

A child of Mr. Elihu Frisbie, aged 2 years.

Very suddenly, an infant child of Gerry Sanger, aged 1 year.

In Paris, France, Wm. Sheldon, Esq. 24, son of Dr. Daniel Sheldon, of Litchfield, Conn.

In New-York, on Thursday, the Rev. Seth Crowell, of the M. E. Church, aged 46.

In Naples, the Duchess of Florida. She was a wife of the late King of Naples, but not being of the blood royal, his Majesty was by law obliged to marry her with the left hand.

Near Pittsburgh Pa. on the 14th April, Major Isaac Craig, a field officer of the Pennsylvania lines in the Revolutionary army, aged 84.

In Poland, Me. Hannah, relict of Capt Zebulon Davis, 84, both formerly of Gloucester. The whole number of their dscendants is 400, viz. 18 children, 140 grand children, 254 great grand children, and 6 of the fifth generation.

In Boston June 18th, Miss Augusta, daughter of John Haven, Esq. of Portsmouth, aged 21 years, and in Portsmouth, June 19th, Mr. Augustus Lord, merchant, son in law of Hon. Nathaniel A. Haven, aged 28, and on the 20th Miss Clarissa, daughter of the late Mr. Henry Haven, aged 21 years.

It is but three weeks, since we had to record the death of the amiable and the talented Haven; the hearts then so deeply wounded have been again suddenly afflicted. We have been called on two successive days to follow to the tomb, the bodies of three other members of the same family; one was a merchant in the midst of a useful and active life; the others who had just past its threshold, were enjoying all the happiness which belongs to health & which can be conferred by affluence, and justly merited affection.—*Portsmouth Jour.*

STRAYED OR STOLEN,

FROM the pasture of Mrs. Olmsted, inn-keeper in Floyd, at the 4 corners, on the night of the 2d inst. a

BRIGHT BAY MARE,

six or seven years old, about 13 hands high, having a black mane and tail, with a white strip in her forehead extending down upon one nostril, and with some white about her feet. She is thick set, in good flesh, and without any marks of hard usage. She has been kept for two years past, in the town of Verona.—Whoever may have taken up said mare, and will return her to Mrs. Olmsted's, or give information to the subscriber in Westmoreland, where she may be found, shall be liberally rewarded.

JAMES EELLS.

Westmoreland, July 5. 1826. 1w106.

NEW BOOKS.

HASTINGS & TRACY,

40, GENESEE-STREET, have just received—

Six Months in the West Indies
The Christian Philosopher, or, the connection of Science and Philosophy with Religion, by Thos. Dick
Dr. Woods's Sermon on Faith
Rev. Andrew Fuller's Works, complete
The Aged Pilgrim's Triumph over Sin and the Grave, by Rev. J. Norton.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delarare, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N. York, June 5, 1826. p5, 20oct.

CURE FOR STAMMERING.

TO such as are troubled with stammering, or an impediment of speech, it may be of importance to know that the subscriber, who is under engagement to go to Rochester, and will return to Utica by the 1st of August, professes to be able to cure any case, of ever so obstinate a nature, in a very few days. Certificates of the success which he has invariably met with, might be given; but conceiving the best evidence to those troubled with a complaint so provoking to be a radical cure, he deems it unnecessary.

CHRISTOPHER J. HAMMOND,
Agent for WERDER HAMMOND.

Caughnawaga, June 14, 1826.

C. J. Hammond will stop a few days at the principal villages between this and Rochester.

J. Liswell, agent for Werder Hammond, is on a tour to the North, and will stop at all the principal villages.

To Stammerers.—This is to certify, that I, Peter C. Brown, of the town of Root, county of Montgomery, have been troubled for thirty years with an impediment in my speech, and on the 24th day of June I attended Mr. W. Hammond's school in Caughnawaga for three days, and returned home on the 26th of the same month perfectly cured. Those that are troubled with an impediment, I advise to apply to W. Hammond or his agents. June 26, 1826.

5,1Aug.p PETER C. BROWN.

Rensselaer Oswego Academy.

THIS institution, which was incorporated at the late session of the Legislature of this state, is now under the immediate direction of Mr. *Mason W. Southworth*, late of Hamilton College, a gentleman of good talents and fair character, and an able instructor. Parents and Guardians, who shall entrust Mr. Southworth with their scholars, may rest assured that he will make every exertion for their improvement, and that their morals will be strictly guarded. Terms of tuition, $3 per quarter for all the common branches of English studies, and $4 for Latin and Greek, and the higher branches of mathematics.

Board in good families may be had at the most reduced price.

The Trustees have full confidence in saying, that no institution of the kind in this section of country, offers superior advantages for improvement in the branches usually taught in Academies.

PETER PRATT,
AVERY SKINNER,
G. B. DAVIS,
D. R. DIXON,
ELIAS BREWSTER } Trustees.

Mexico, May 13, 1826.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HICHCOCK.

83 Genesee Street

Utica, June 23 79tf

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May, 1, 1825,

A few Bales assorted *COTTON YARN* of excellent quality, as above

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

LAYS OF THE EARLY MARTYRS.

The iron chains have bound him
Which mercy never broke:
The echoes sleep around him
Which gladness never woke;
No bright ray cheers his dungeon gloom—
Meet prelude to the darker tomb.

His young bride knelt imploring,
They reck'd not of her prayer;
His aged sire was pouring
The plaints of wild despair
In vain; they dragg'd him to the cell,
Scarce might he pause to breathe farewell.

Yet calmly is he sleeping
On earth, his only bed;
While armed guards are keeping
Their vigils o'er his head:
And voices through the midnight gloom,
And hurrying stops proclaim his doom.

A tyrant's wrath enchains him
To die the death of shame;
The only guilt that stains him,
He bears a Christian's name,
That name—unhonored—unforgiven—
So loathed by man—so loved by Heaven.

Now joyous morn is breaking
Bright o'er the empurpled sky;
The fettered captive walking,
Remembers death is nigh:
Yet his firm step and placid brow
Nor sign of doubt or fear avow.

A quenchless hope shall cheer him
In nature's weakest hour;
His Lord is ever near him
With arm of matchless power:
And guilt may fear, or falsehood fly,
The faithful Christian dares to die.

One prayer for her, the dearest,
His own beloved bride,
In peril's hour the nearest,
And firmest by his side:
Then on without a tear or sigh,
On to the scene of agony!

But soon he shall awaken,
On realms more bright and fair:
Here lorn, though not forsaken;
By angels welcomed there:
Where, death, shall then thy triumph be?
And where, O grave, thy victory?

DIFERENT DEPARTMENTS IN MUSIC.

NO. VI.

The French style, like that of the German, is derived from the Italian; but its derivation is remote, and its original characteristics can scarcely now be traced. The nationalities of the French style are just such as one would suppose them to have been—gaiety, lightness, and frivolity. This at least was the case thirty years ago; and an eminent writer of that period remarks also that France had always been far behind the other nations in the cultivation of music. This remark might have been almost derived as a necessary inference from the character of the nationalities just mentioned. For it requires far deeper feelings than those of gaiety to lead to excellence in the musical art. The composer, if he would study refinement and expression, must possess gravity and stability, and deep susceptibility of feeling; and the same is true of the executant. Both must be earnest and persevering, if they would arrive at real excellence. Whereas, if they are called into the special service of those who have little taste for any thing but mirth and jollity, they must take the opposite course, and assume the character of wags and buffoons.

The Frenchman himself is sometimes serious, and such too is occasionally his music. But, for the most part, he treats it as a companion for his hours of recreation and gaiety: he has no feelings like the soul-stirring pathos of the Germans, or the "gentle languor" of the Italians: and as to excess of refinement, he is not yet in the least to be suspected of it, for he has too much of frolick and hilarity about him.

A few years ago, a National Academy was instituted for the cultivation of a more scientific and refined style. We know not exactly how far this has succeeded. But one thing is certain—it cannot change entirely the character of nationalities. A Frenchman must still be a Frenchman; and his music must in some measure correspond to his own habitudes of mind.

Nor is this mere speculation. Bombet, author of "Lives of Haydn & Mozart," himself a Frenchman, and a man of polished education, gives special testimony to this point. He admits that the efforts of the National Society were doing good; but insists upon it that the people do not pay the real homage of feeling when the compositions of foreign masters are executed in their hearing. They will say, "very fine—very fine," and they will stamp and clap their hands as other amateurs have done before them; but after all, their countenances plainly show that the real pathos of the composition has not found its way to their sensibilities.

French music, then, must necessarily be indulged with its nationalities; and the best interests of the art require that in that country it should still be cultivated by Frenchmen, and not chiefly by Italians or Germans, however much those may serve to stimulate exertion, and to heighten the respectability of the science, and practice of music. The compositions of the latter, too, must of course become objects of critical examination; and their execution must in some measure be made to influence the public taste. But neither can be taken as entire models, unless Frenchmen themselves can be cast over again in Italian and German moulds.

"Musick is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemie; therewith many tribulations and evil cogitations are hunted away. Neither should we ordain young fellows to the office of preaching, except before they have been well exercised and practised in the school of musick. Musick is a fair gift of God, and nearly allied unto Divinitie.

[*Martin Luther.*

Miscellaneous.

A ROMAN CATHOLIC BLACKSMITH PRESENTED WITH A BIBLE.

The general opposition of the Romish clergy to the reading of the Scriptures, has long been a subject of deep regret. In some parts of the world, a more favorable disposition toward the oracles of divine truth has been manifested, and many pleasing changes have been the result. The following instance is taken from a work advocating the study of the Scriptures, recently published in Germany, by that distinguished friend of the Bible, Leander Van Ess. It was communicated to him by a Romish priest, upon whose mind the result had made a considerable impression.

"I lent a Bible to a peasant, by trade a blacksmith, who was well known to be a bad husband and father, addicted to drinking and other vices, whom I had in vain attempted to reform by other means. I merely recommended it to his attention as an interesting volume, advising him to read it as often and as attentively as he could during the long winter evenings.

"A short time afterwards I saw his wife, and the following is the substance of the account she gave. On her husband's return home he opened the volume, and exclaimed, 'What, a Bible! That is not a book for people like us, it is only fit for the priests, and ours might as well have kept it to himself.' He then threw it on a shelf, adding, 'Let no one dare to touch it!' In the evening he went to the ale-house, and returned home intoxicated as usual. The next day he was obliged to finish some work which detained him at home till late, so that he was prevented from joining his companions at the customary hour. After supper he took down the Bible, saying, 'I'll see whether our priests are really wiser than we, on account of their reading it.' He looked at several passages particularly in the history of Moses, and replaced the book on the shelf, with an expression of contempt. The day following, a Protestant peasant entered the house, and seeing a large volume, asked if it was a Bible. The blacksmith replied it was so, and that he supposed his priest had lent it to him, hoping to make him a saint or a prophet, to neither of which he felt the smallest inclination! The other answered that he did not suppose the priest had any such design, but that it was the bounden duty of us all to aim at holiness, according to the precepts of Moses and of our Lord as it is written, 'Be ye holy as I am holy;' and that only by seeking after holiness, we can hope to be happy in Christ; and it is this we are taught in the Bible. 'Stop,' said the blacksmith, 'that is the business of our priests, let them look to it; these things are too high for us, and we have no time to think about such matters.' His friend told him he was mistaken: that the great duty of our lives was to seek after salvation, to live in the fear of the Lord, and to aim at holiness, and that life was uncertain, so that on the morrow they, as well as their priest, might be summoned to appear before the Judge of our thoughts and actions. 'My good friend,' added he, 'when death arrives, you will think differently from what you do now; you will then find the importance of having thought upon these things, for there is no repentance in the grave. Let me entreat you to read the Bible.'

"The same evening the blacksmith again took down the Bible. 'It is not,' said he, 'after all, so bad a book as some people say. A man may learn from it how God created the world.' For several following evenings he continued to read, and was so much interested in the contents of this book, that he absolutely forgot to resort to his favorite haunts. The wife told me these particulars, adding, how much happier even this alteration made her and her children, and that she fervently prayed that this blessed book might be made the means of producing good fruits in his heart.

"Shortly after this, a man from a neighboring village called at the blacksmith's. The large book caught his eye as something novel in that house, and he inquired what it was. The blacksmith told him, and said much in its praise, adding, he thought it very wrong and absurd to bring up Roman Catholics without a knowledge of the Holy Scriptures, and that its contents appeared to him so important, that if any sum within the limits of his ability were charged for it, he would gladly undertake to work out the cost. He then proceeded to state that he had been reading the Gospels, some portions of which he had heard read on Sundays and Festivals, but only in extracts, and scarcely the hundredth part. While reading the full accounts, it seemed as if our Lord Jesus himself was speaking to him. He lamented that he had been so long ignorant of the Bible, and stated his determination that his children should also read it, for nothing spoke so forcibly to the heart as the Scriptures. 'John, John,' added he, you and I have led a careless life; but take my advice—read the Bible: this I must add, that without God you cannot be happy here, and without Christ and his salvation, without his redemption, without entire conversion of heart and sincere repentance, you cannot enter into the kingdom of heaven.' The wife told me of this, and said that her husband had actually begun to read the Bible to her and the children; and she prays earnestly to God, the Holy Spirit, to carry on the good work in his heart. 'I often observe,' continued she, 'that he is silent and lost in thought; he is now diligent at his work, speaks more mildly and kindly than formerly, and does not get drunk.' She then intimated her hope that I would endeavor by every means in my power to promote his spiritual welfare, which I assured her I gladly should do."

THE SUNDAY SCHOLAR—A FACT.

At the foot of a lofty hill, crowned with the richest verdure, peeped out from encircling brushwood and straggling elms, a miserable mud cabin. A streak of smoke, curling up through the green trees, was the only sign of its being inhabited. It was the hour between sunrise and the full blaze of day. A stillness seemed to lie around the spot, and I felt a thrilling sensation creep over me as I drew near the house. I paused at the entrance. A low murmuring sound stole upon my ear, and again all was hushed. I gently opened the door and bent myself forward, to ascertain unnoticed, what was passing within. I saw at the first glance that death had been there. The apartment, on the threshold of which I stood was of the meanest construction. It was without a single piece of furniture that deserved the name, and in one corner of it a dead body lay stretched out, slightly covered with a tattered coat. A cold horrible feeling ran through my soul, and I should probably have shrunk away, if I had not been arrested by a soft sweet voice, mingled with a groan, somewhat like a death rattle, that seemed to issue from the apartment. I turned my head, and beheld a sight that chained me, as if by magic to the ground. O, it was heart-thrilling to behold! On a bundle of straw, a woman, somewhat in years, lay, apparently in the agonies of death. Near her head, hung reclining in deep sorrow, a beautiful, half-naked child. On one side knelt a lovely girl, about thirteen years of age. A Bible clasped in her thin, slender hands, with which she was endeavoring to comfort her dying mother. I instantly recognized two of my Sabbath School children. The meeting was affecting. They had been without food for some days. The mother died next day in the triumph of that faith which her little daughter taught her out of the Bible. The girls grew up to be respectable members of Society, and one of them has been a teacher in a Sabbath School for several years.

[*From the Works of Jane Taylor.*]

A PERSON OF CONSEQUENCE.

Let young persons put some such questions as these to themselves. Do I think myself a person of consequence? If so, on what grounds?—Who is the better for me? If I were away, who would miss my services? Would my parents lose many dutiful affectionate attentions? Would my brothers and sisters lose a kind and accommodating and self-denying companion? Would my friends or poor neighbors be any the worse off for my removal? Would one and another say, "Ah! if she were but here, she would have done this or that for us?" But if conscience assures us that in no such ways as these we should be missed or regretted, then, whatever our station, whatever our external advantages, whatever our opinion of ourselves may hitherto have been, we may be assured that we have not, at present, any just grounds of self-complacency; and if we are discontented with this conclusion, let us go and learn of the humble & devoted Christian, how to make ourselves PERSONS OF CONSEQUENCE.

A SIXTH CONTINENT.

An extraordinary phenomenon presented in the southern ocean may render our settlements in New South Wales of still more eminent importance. A sixth continent is in the act of growth before our eyes! The Pacific is spotted with islands through the immense space of nearly fifty degrees of long. & as many of lat.—Every one of these islands seems to be merely a central spot for the formation of coral banks, which, by a perpetual progress, are rising from the unfathomable depths of the sea. The union of a few of these masses of rocks shapes itself into an island; seeds of plants are carried to it by birds or by the waves, and from the moment that it overtops the waters, it is covered with vegetation. The new island constitutes in its turn a centre of growth to another circle. The great powers of nature appear to be still in peculiar activity in this region; and to her tardier process she sometimes takes the assistance of the volcano and the earthquake. From the south of New-Zealand to the north of the Sandwich islands, the waters absolutely teem with those future seats of civilization Still the coral insect, the diminitive builder of all these mighty piles, is at work; the ocean is intersected with myriads of those lines of foundation; and when the rocky superstructure shall have excluded the sea, then will come the dominion of man. —*Monthly Review.*

LAST WEEK'S OMISSIONS.

London infant School Society.—This association has opened its first school in Liverpool-street. The house contains rooms for the mistress and her assistant, and a large semi-circular school room and class room. Connected with it is a play ground, with a shed for shelter in bad weather.—*Two hundred* children are admitted to the school, who pay one penny each, per week. The number of applicants has greatly exceeded the means of accommodation. This fact shows conclusively that the utility of the undertaking is felt by those whose immediate interest and that of their children, infant schools are particularly designed to promote. A public celebration of the opening of this school was to occur in a short period, at which several of the most distinguished gentlemen were expected to be present.—*Rel. Ch.*

Christopher Columbus.—A highly interesting work is in the press at Madrid; the voyage of Christopher Columbus, compiled chiefly from his own papers, which have been discovered within a few years, and composed in part, of extracts from his journal. This work has been prepared for publication by the famous Bishop Las Casas. A translation from the Spanish into English, is making by Washington Irving, who is at present at Madrid. It will probably be published in this country early in the ensuing summer.—*N. Y. Ev. Post.*

African Discoveries.—A book has just been published in England, giving an account of the travels in Northern Africa, performed in 1823—6 by Major Denham, Capt. Clapperton, and the late Dr. Oudney. 'This book,' says the Quarterly Review, 'is in every respect the most interesting and important that has yet come under our observation on African researches, not excepting even the brilliant discovery of Mungo Park.

Intelligence of Birds.—The following fact was related at a late meeting of the Literary and Philosophical Society of Liverpool. A pair of goldfinches had built their nest on a branch of an olive tree: after batching their brood, the family was too great for the strength of the branch which supported their nest:—it had began to yield: the provident parents, with an intelligence which cannot be resolved into instinct, were seen to fasten, by means of a string which they procured, the branch which supported their nest to a stronger and higher branch of the tree. Thus redeeming by an extraordinary effort of reason, the original error which they had committed, and guarding their parental hopes from the threatened ruin.—*Liverpool Adv.*

Male Spiders.—It may not be generally known that the male spider is supplied with a little blader, somewhat similar to a drum, and that ticking noise which has been denominated the death watch, is nothing more than the sound he makes upon this little apparatus, in order to serenade and to allure his mistress.

An English publication says, "by improvements in machinery, marble can now be sawed and polished by the aid of steam and pressure; a steam engine of thirty horse power is found capable of producing within twelve hours, a greater quantity of wro't marble in sawing and polishing for pilasters, &c. than can be effected by one hundred workmen in the same space of time in the old process of manual labour."

Slave Trade.—A very valuable officer, in the British service, Capt Chapman of the Ariadne, was lately tried by a court martial held at Portsmouth, on nine charges. On eight of them he was either acquitted or excused, but on the ninth, which was, that he had purchased a female slave on the coast of Africa, for thirteen dollars, (who after being on board about a fortnight made her escape by swiming from the ship) being proved, he was dismissed from the service.—*Niles' Register.*

The unrolling, deciphering and printing of the Herculaneum MSS. is proceeding with more diligence than heretofore, and the following are in press, and nearly ready for publication:—Two treatises on *Rhetoric* and one on *Ethics*, by Philodemus; two on *Nature*, by Epicurus; one by Chrysippus on *Providence*. These will be succeeded by one of Camiscus. It is not a little remarkable that the celebrated treatise on *Politics*, always attributed to Aristottle, is ascribed by Philodemus to Theophrastus.

White Clay.—A large bed of pure white clay, has been discovered on the farm of Capt. Luce, at Martha's Vineyard. Such a material was long sought for in this country without success. It has been considered the principal or only thing necessary to enable us to make ware as fine as that of Europe and China.

John Gunby, of New Kent Road, has obtained a patent for a process by which a certain material is prepared, and rendered a suitable substitute for leather. It consists of 1 part common glue size in a state of jelly, 4 parts fat boiled linseed oil, half a part lamp black, 1 part ground white lead 1 part ground pipe clay, and two parts ground litharge. After simmering half an hour, the composition will be ready to apply to the cloth which it is intended to render impenetrable to water, &c.

A fresco painting has been discovered at Pompeii, representing an eruption of Vesuvius, and several processions at the foot of the mountain. If this picture be correctly drawn, the site of Naples was formerly much more elevated that at present, and the Somma did not exist, or rather formed a part of Vesuvius.

Indian Skeletons.—The skeletons of two Indians were lately dug up at Bridgeport, Conn. One had been buried in a sitting posture, with the horns of a deer, denoting a famous hunter; the other was found in a squatting position, accompanied by the skulls of wolves.

Union proposed.—A meeting was recently held at Pensacola, on the subject of the expediency of uniting West Florida to the state of Alabama. A committee was appointed to report on the measure.

Carriage.—A new mode of fixing carriages has been invented in Maryland, by which when horses run away, they can be detached from the carriage, or the wheels can be locked.

Tremendous Icebergs.—Captain Sebor, of the ship Brighton, arrived at New York from London, informs that he fell in with large bodies of ice between latitudes 44 20 and 43 42, and longitudes 47 30 and 51. Some of the icebergs were aground on the banks in *thirty-five fathoms water!* which retarded his progress considerably.

Green Bay.—A letter from the Indian Agent at Green Bay, states that the past winter has been excessively cold, and that the Indians, particularly the Chippewas, north west of that agency, are in a state of starvation.—*Det. Gaz.*

Chesapeake and Delaware Canal.—A force equal to 2600 men, independent of machinery, is employed on this canal.—The contractors are under engagements to finish the canal in March next.

John D Wells Professor of anatomy and Phisiology in the Maine Medical School, has lately been appointed Lecturer on the same branches in the Berkshire Medical Institution, Pittsfield, Mass.

The Royal George, British East Indiaman, of 1200 tons, and having 8000 chests of tea on board belonging to the E. I. Company, besides private freight, was totally destroyed by fire, in the harbour of Canton on the 1st of January 1827. It is not known how the fire originated.

A Phenomenon.—Some kidney Beans found in Herculaneum, have been planted and grew. They have remained in a state of preservation, it would seem, nearly eighteen hundred years, having lost none of their vegetative powers in that time.

[*Trenton Federalist.*

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tfc

JOHN CAMP & Co. No. 93, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May, 24, 1825.

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79tf

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenent for two families, or for four small families having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Butger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.